

The Bombay Guardian.

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WEEKLY REVIEW.

—MR. GLADSTONE, in *Nineteenth Century*, quotes as follows from Geo. C. Lewis:

"The choice of a guide is as much a matter of free determination as the adoption of an opinion on argumentative grounds."

Mr. Gladstone adds:

"The determination to accept, as the final rule of belief, all declarations by the Pope, which the Pope himself may define to be *ex-cathedra*, is as much an act of private individual judgment as if the determination were to follow Luther, or Wesley, or Swedenborg."

This is true and corresponds with what was urged by us in the beginning of the *Friendly Words to Romanists*. To say that men are to put an implicit faith in the teaching of the Pope, or in the teaching of their priests, is to call upon them to determine that the Pope or the priest is more worthy their confidence than any other guides in religious matters; and what were this but an exercise of judgment? The question remains, Was this act of judgment made carefully and legitimately, or precipitately and without consideration of the facts of the case?

—FOR about a dozen years the Government of India have been dilly-dallying about the Railway from Munwar to Dhond. If this Railway had been constructed, it would have been of immense service at the present time, as it would have allowed the grain from Central and North India to have been carried directly to the famine districts, without the extraordinary circumlocution now necessitated. The grain is wanted in the Deccan, but has now to be transported from the Deccan to the Concan, and proceed within an hour's reach of the great western sea-port, as if the purpose were to send it out of the country, and has then to be carried in the opposite direction, and laboriously climb the Ghats again, and having regained the table-land, thus make its way eastward to Poona, S.E. to Sholapore, and so on to Madras. This has been the chief cause of the block that has so tasked the powers of the G. I. P. R. and their servants. A stitch in time saves nine.

—WE have often had occasion to notice the powers for combination afforded by the Caste system. A new instance has just occurred. The wholesale dealers in yarn, copper, brass and other metals, have agreed not to buy any goods from mill-owners, if they sell to up-country merchants. How insignificant the power of the State compared with their power. Woe unto the man who will venture to exercise the rights given him by the State in contravention of these Caste rules.

—It seems that Jugonath is in trouble. Hindoo letters are being circulated in the N. W. Provinces, announcing the serious displeasure of Jugonath because of the wholesale slaughter of cattle now prevalent, and his intention to take his departure to some other part of the world, if it is not put a stop to. Why should he not be allowed to emigrate? Let him go and look for some sequestered spot where cows and oxen are not slaughtered, and where beef-eaters are unknown. Perhaps his Hindoo votaries may reflect that if Jugonath could not guard this country from the invasion of beef-eaters, he cannot be expected to do much for them. We recommend that he should be allowed a 'first-class passage' to any foreign clime he may be disposed to seek.

—FROM recent observations made at an Australian Observatory, it would appear that the

actual diameter of the globe of Jupiter is smaller than was supposed, and that the planet is enveloped in an ocean of vapour, sometimes more, sometimes less dense. This ocean is thought to be eight or ten thousand miles deep.

—THERE has been a good deal of religious interest among the seamen in our harbour lately, springing out of the interest that others have taken in them. Under the direction of the Young Men's Association, services are held twice a week, once on Sabbath mornings, and once on Thursday evenings, and the attendance for some time has ranged as high as from 130 to 150, from merchant-vessels. Besides these, there have been Services of Song, and there has been regular visitation of the vessels. Very many have been spoken to personally, nor has the agency been restricted to "young men." Many, we are told, have been brought to Christ; and in some instances, a considerable portion of the crew are believed to have been spiritually quickened. Ministers and laymen of different denominations have taken part in the services.

—THE REV. HENRY and Rev. Robert Squires, of the Ch. Miss. Society, lately left for England. They came out in 1870. They propose to return after a brief furlough. The Rev. C. S. Cooke, of the same Mission, lately left with his family, compelled by the failure of his health. He came out in 1866, and only returned in 1875, from a three-years' visit to England. It is feared that the state of his health will not warrant his return to this country. The Rev. James Smith of the London Society's Mission, Belgium, has just left for England with his family, after ten years spent in this country. The Rev. Wm. Beatty, of the Irish Mission, Gogo, has also just left. He came out in 1865. These missionaries expect to return. We regret to mention the departure of the Rev. Robert Montgomery, of the Irish Mission, Surat, as there is little probability that he will return to this country. He arrived in India in March, 1842. Not many missionaries are permitted to spend so many years in India as he has done. Two years ago his health became seriously impaired, but he still remained at his post, and is now free from active disease. His family require his presence at home. He has been identified with the Irish Mission in Guzarat almost from the very commencement, and since 1846 has been stationed at Surat. He will be greatly missed and mourned, though we hope he may yet have many years in which to serve Christ at home. He has been of late engaged upon the preparation of an English and Guzarati Dictionary. He translated the two volumes of Barth's Bible Stories, and has done other literary work in the vernacular. He has been pastor of the Native Church and has had charge of the Mission Press.

—WE acknowledge receipt of the Report of the Lodiana Mission for 1876. The members of this Mission are stationed at Lodiana, Sharunpoor, Sabathu, Umbala, Lahore, Dehra, Roorkee, and Rawal Pindee. There are 17 missionaries. There are eight unmarried women doing their own appropriate work. There are eleven ordained Native ministers. Fifty-nine persons were last year added to the churches on profession of their faith. Total of church-members, 422. This Mission is under the care of the Am. Presb. Board of Foreign Missions. An unusually large proportion of the missionaries of this Mission, have been a long time in the country, say from 25 to 40 years. We hope to make some extracts from this Report.

—THE *Christian Herald* of March 15th has an interesting sketch of the life of the new President of the United States. He was born October 4, 1822, studied law and entered upon the practice of it in Cincinnati, took an active part in anti-slavery meetings from 1856 to 1861, and was in the Federal army in the war of the Secession, from 1861 to 1865. In six months of 1864 he was under fire 60 days, and in the whole war 100 days. He was wounded four times. The soldiers were greatly attached to him, as also to his wife, who seems to have been remarkable for her self-denying devotion to the welfare of the men. One soldier said of him: "A braver or a better man was not in the army. On a long dusty march I could always tell Colonel Hayes's horse, as it was always laden with the guns and knapsacks of the soldiers who were fatigued—the Colonel himself walking by its side, no matter how great the heat." He took his seat in Congress in 1865, and for the last five years has been Governor of Ohio. As Governor he has been untiring in the promotion of schemes of public beneficence, such as the removal of the incurably insane to the State asylums, the establishment of a reform school for girls and a reform farm for boys, greater humanity as well as greater economy in the management of the State prison, and the founding of a soldiers' and sailors' orphan Home. Mrs. Hayes is a member of the Methodist Church, and her husband generally worships there with her. His mother was an earnest Presbyterian.

—WE have received a letter from "Bro. Thomas," giving an interesting account of the way in which he was brought to the Lord four years ago, in illustration of the importance of calling for seekers. He says he had been for years under more or less conviction of sin, with a fear of death and a consciousness of the necessity of a change of heart; was accustomed to attend public worship, and heard ministers of various denominations preach with great power; but never got rid of the burden of sin till he was personally addressed in an after-meeting, and lovingly exhorted to give himself there and then to the Saviour; aided by the prayers of brethren, he then found peace and joy in believing. In the meeting that evening, seekers had been called for, but he had not responded to the invitation; so that his case rather illustrates the importance of after-meetings and personal dealing. But there are hundreds among us who believe that their conversion is directly traceable to the invitation addressed to seekers; by rising to their feet they broke down a barrier of false pride which had been long the great hindrance to their conversion; and many of these are now the best workers we have. Nothing in the world do they now remember with more satisfaction or more thankfulness than the very persistency of exhortation which at the time annoyed them. We do not print the letter of our correspondent, because his experience is not exactly relevant to the point. In the recent united services, there was generally an after-meeting, and persons who wished to be conversed with were asked to remain.

—WE are favoured by a friend in Calcutta with the following information:

"The movement in favor of closing the bar in the Sailors' Home, is becoming more earnest than at first seemed possible. A petition signed by twenty-nine captains and five hundred and seventy-one officers and seamen, has been presented to the Committee of the Home, asking that the bar be removed from the

Home. So much for the assertion that a bar must be kept because "sailors will have liquor in any case." If the sailors had the settlement of the question in their own hands the bar would speedily be abolished. A warm discussion is going on in the columns of the *Daily News* over the question. Col. Haig led off in an able letter to the Secretary of the Home, and others have followed on both sides. The replies of the Secretary have not been worthy of a representative of such an institution as the Sailors' Home. Thus far the advocates of closing the bar have the advantage both in argument and temper."

—THE vacancy in the Syndicate of the Bombay University, occasioned by the departure of Mr. Wedderburn, has been filled up by the election of the Rev. R. Stothert. We believe that the Bishop of Bombay and Professor Oxenham were proposed, but the majority of votes was given to Mr. Stothert.

—We complete our notices of the United Evangelistic Services, by mentioning that the meetings continued to be well attended to the last, the large Hall of the F. C. Institute being well filled every night. Nor was there any falling off in the earnestness and vigour and spiritual power of the addresses. On Saturday evening last, Rev. Geo. Gilder and Rev. Mr. Grieve were the speakers, and on Sunday evening, when the audience was mainly composed of English-speaking Natives, Rev. Nar. Sheshadri and Captain Oldham gave addresses. On Monday evening there was a *Kirttan* by Mr. Krishnarao Ratnaji Sangale, to whom we are indebted for so much excellent Christian Marathi poetry. On this occasion the hall was completely packed; we were told that there were as many as 1,500 persons present, listening with great delight. Some degree of familiarity with this kind of music is necessary, before Europeans can enjoy it much, and they do not easily understand the fascination that these performances have for the people of this country. A Native *Kirttan* usually lasts from 10 p. m. to 4 a. m. and the people sit it out without any symptoms of weariness. Christian *Kirttans* only last from 8 to 10 p. m. We may mention here that Mr. Kr. Sangale has lately published a new volume of lyrics entitled "Songs of God's Praise, and the Story of Job."

—We believe that there is a prospect of the continuance of the recent united services under the direction of the Young Men's Christian Association, once a week or so. It is proposed (and we hope the proposition will be carried out) to have open-air meetings, and also in-door meetings for educated Natives, occasionally.

—A LETTER from Calcutta, written last Monday, says: "There is a great work among the sailors here. Nineteen were forward for prayers last evening."

—THE *Christian Advocate* of New York, March 15th, says "Over seven thousand conversions are reported in our revival items this week."

—A DECLARATION of war may now be expected any moment, from Eastern Europe. We deprecate war with all our heart; but the Turkish rule involves some of the worst elements of war, and we cannot but believe that its overthrow, whether by Russia or in some unanticipated way, is at hand.

—THE mortality has reached an unprecedented figure in Bombay,—907 last week, 504 above the mean.

—THE present is the jubilee year of the Bombay Tract and Book Society, the Society having been organized in 1827. This is a good time for the friends of this excellent and useful Society to rally to its aid. It is getting out of its difficulties, and in a few days the Depot will be in charge of one who is believed to be unusually well fitted to conduct the business of the Society. Pecuniary aid is still needed, and we hope it will be generously accorded. It is proposed to give the Annual Meeting, a somewhat unusual character on this occasion. There is to be a tea-meeting, followed by the reading of the Report and by addresses. It will be next Tuesday evening, 7½ o'clock, in the Baptist Church, Bellasis Road.

—AN extraordinary statement appears in the *Satyaj-Dipika* for April. The editor received the information first in a letter from Ahmednuggur,

but thinking there must be some mistake, he made enquiries and found that the fact was as stated, viz. that the missionary of the S. P. G. at Ahmednuggur administered the Lord's Supper to a deceased person. The corpse thus honoured was that of Mr. Trimbukrao Bhagawant, a Native Christian. We are shocked at such a profanation of our Lord's ordinance. Yet these are they who claim to be in the apostolical succession, and deny to the great majority of Christ's ministers the right to administer the sacraments.

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HANDBOOK OF METHODISM.

"THE HANDBOOK OF METHODISM, prepared for and dedicated to the Methodist Church of India, by Rev. Jas. Mudge, B.D.," was briefly referred to in our last. The chief labour of the author has been in the way of gleaning, combining and condensing; but this, so far as our experience goes, is more difficult than original composition. It is especially difficult when the materials are so copious as they are in this case; we think Mr. Mudge has, on the whole, been remarkably successful. A few years ago we read Stevens' History of the Meth. Episc. Church of America, and found it one of the most delightful works we had ever read. It has more than the charm of romance. And we thought as we read it how little the world knows of its own history, how little does it know of the more important facts in the development of the present civilization. For we then discovered that although many years of our life had been passed in general reading, and particularly in the study of history, yet had we remained ignorant of what was most important in the rise and progress of the American Republic. The volumes devoted to the development of the Methodist system in America, are here subjected to a more than hydraulic pressure, and issue in a chapter or two extending over 50 pages. One gets, however, a very good glimpse of the facts, if not a good insight. The Handbook is in three parts; the first treats of the History, the second of the Doctrines, and the third of the Polity and Usages. The historical portion treats of (1) English, (2) American, and (3) Indian Methodism. In the portion which treats of the Doctrines, we have a chapter concerning God (theology proper), a chapter concerning Sin and Salvation, one on Entire Sanctification, one on the Church and the Sacraments, and one on Final Things. The last portion has chapters on Church Government, Church Officers, Church Assemblies, the Itinerancy, Religious Meetings. One-third of the book is taken up with the history of Wesleyan and Methodist Missions; and of this, the account of Indian Missions embraces 100 pages.

The following extract is from the introductory portion of the Doctrinal part:

"It is wholly foreign to the genius of Methodism to lay much stress upon doctrine. An important part of her mission has been to—promote a charitable liberality of opinion on all these topics, about which so little is absolutely certain. So distinctive is this characteristic of the system, and in our view so highly honorable to it, that we shall quote somewhat at length from Wesley himself, and from Dr. Abel Stevens, the leading Methodist historian. Says the latter: 'Methodism reversed the usual policy of religious sects, who seek to sustain their spiritual life by their orthodoxy; it has sustained its orthodoxy by devoting its chief care to its spiritual life, and for more than a century has had no serious outbreaks of heresy, notwithstanding the masses of untrained minds gathered within its pale, and the general lack of preparatory education among its clergy.' Wesley exclaims in his journal, 'Oh that we may never make anything more or less the term of union with us, but the having the mind that was in Christ, and the walking as he walked.' 'Give me solid and substantial religion; give me a humble, gentle lover of God and man, full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the

patience of hope, the labor of love. Let my soul be with these Christians whosoever they are and whatsoever opinion they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister and mother.'"

"A little before his death, he says: 'One circumstance is quite peculiar to the people called Methodists; that is, the terms upon which any person may be admitted into their society. They do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees. They think and let think. One condition only is required—real desire to save their souls.'"

The following is quoted from Bishop Simpson's "A Hundred Years of Methodism," published in the Centennial year of the Republic, 1876:

"The century has witnessed a vast change in the relation of other Churches to Methodism. Then the various pulpits sounded notes of alarm, and Methodism was denounced as a fearful and dangerous heresy. To-day it receives fraternal greetings from nearly all the large Churches in Christendom. It exchanges pulpits with many, and is recognized by nearly every Protestant denomination as an active branch of Christ's visible Church. Its usages have also spread, in the form of revival work, into many of its sister denominations. During the century, it has trained up, almost without exception, its own ministry; and it has, in addition, furnished many of its young ministers to the pulpits of other denominations. Persecuted in its infancy, it has never persecuted in turn. Its theology is broad and comprehensive; it proclaims few and full salvation; it assumes no exclusive divine right either in discipline or usages; it recognizes the right of each denomination to adopt for itself such plans as are in harmony with the Holy Scriptures, and are adapted for the accomplishment of its great work. It reaches out a hand of paternal greeting to the disciples of Christ everywhere, and is at all times ready to join in any plan for the conversion of the world. What may be its future, is known only to Him who knows all things, and controls all agencies. Should its sons emulate the wisdom and devotion of their fathers, and follow in their footsteps—should it wisely conserve its church unity and energy—should it maintain its spirit of piety and its loyalty to the great Head of the Church; then, in the coming century, its prayers will ascend, and its songs resound, in every land, in all languages, and it will join with the other branches of Christ's Church, in the song of millennial triumph over a redeemed world."

The price of this handsome volume is Rs. 2½. It may be ordered from Rev. T. Craven, Mission Press, Lucknow, or from Rev. W. E. Robbins, Mazagon, Bombay.

WHOSOEVER. I.

WHOSOEVER committeth sin, is the servant of sin. (John viii. 34.) These are the words of Jesus Christ, and we know that heaven and earth may pass away, but not one jot or tittle of his word can fail. The statement is not that certain men, of specially unsubdued passions, are slaves of sin, but that whoever is a sinner the same is in bondage to sin. He is not master over sin, but sin is master over him. He may be a man of education, occupying a good position in society, and very careful not to do anything that would forfeit for him the good opinion of society; nevertheless, if there is sin with him, that sin is his master. Such a man will glory in his independence and flatter himself that he is walking at liberty. It will seem to him that for a man to be doing what he likes, this must be liberty. A grievous error. The true conception of liberty is something very different. The prodigal son did what he liked, but found that he had been forging chains for himself all the time of his self-indulgence. The writer, when he was young, exercised his liberty in smoking, and for many years was an incessant smoker; there came a time when a higher conception of the obligations of life dawned upon him, and he wished to abandon the habit he had formed, but found it was now stronger than his will and would not be discarded; had he not received aid from on high, the habit would have continued to master him. This by way of illustration. It may be that you have grown up with a constant reference to that standard of propriety which obtains in the society you belong to, care

fully eschewing those things which are disapproved, and seeking those which are commended among them; you do not ordinarily consult your own wishes, but the wishes of society; you would dread, above all things, to be adjudged by men a wrongdoer. This saves you from much that is scandalous and bad, and gives occasion for a great deal of self-complacency. You cross the seas, and find yourself among those who have a much laxer code. Now the same habit of deferring to the opinions of those around you, and of shaping your course by their conscience, will lead you to live a more unrestrained life, and soon you will be doing things from which formerly you would have shrunk. Is it not now evident that you embarked on the voyage of life with a false compass, one that is deflected by proximate influences, instead of being true to the magnetic heavens? This deference to man is very different in its results, in a Christianized community, from what it would be among a gross and unenlightened people. Still it is sin; for it is the substitution of an earthly cynosure for a heavenly. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" We are under sacred obligation to be guided by the will of God, not by the will of man, however refined that will may be. This habit is with most men, quite controlling; let them once discover that it is not the right principle, and begin to endeavour to substitute the right one for it, they will then discover how helplessly they are bound. Myriads are kept out of the kingdom of heaven this day, because of this servitude.

The only true freedom is when our will coincides with the will that has the reformation of the universe; when the law of God is written in our hearts. This is the liberty of the children of God. All are in bondage who come short of this.

Charlotte Elizabeth made up her mind once that she would do all the will of God, and proceeded to hang all about the walls of her room the commandments of God, so that she might be continually confronted with the statement of God's will. At the close of the first day, she was a little sad; the second evening found her much sadder; at the end of the third day, she was completely wretched in the consciousness of her inability to keep the commands of God. It was a wise thing to do, however, for she thus found out where she stood; she got her bearings; learned her need. There is liberty; we have just explained it, as the being in harmony with the will of the Almighty; and there is the semblance of liberty, which consists in doing what is right in your own eyes. But God's standard will yet vindicate itself in every man's conscience, and then will begin a fearful conflict between the conviction and the enslaved capacities.

When our Lord says "Whosoever committeth sin is the servant of sin," he means that nothing in the way of religious observance, nothing in the way of intellectual endowment, nothing in the way of exalted position, nothing in the way of amiability or good-fellowship, can hinder this servitude. The genius of Lord Byron or of Burns cannot hinder it. We learn from this declaration that a true faith in Christ is incompatible with a continuance in sin; for Christ saves by emancipating; "the truth shall make you free."

THOUGHTS ON THE GOSPEL OF JOHN.

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven." iii. 13.

We were surprised the other day to see a remark to the effect that Enoch and Elijah could not have ascended to heaven, but only to the place called Paradise whither Jesus promised the penitent thief he should go; and this passage was cited to prove it. A little attention to the context will show that what Jesus here says is that no man has gone to heaven and come back to give us an account of it. Man is absolutely dependent on God for information regarding the heavenly world. It is only one who comes to us from the Father that can make us acquainted with it. Nicodemus

would seem to have come with a desire to hear Christ discourse about the other world. Our Lord calls his attention to the necessity of a work in his own heart before he can understand about the kingdom of heaven. Nicodemus is staggered by what he hears. Christ says, If I have told you earthly things, things already revealed, how shall ye believe if I tell you of heavenly things? Enoch and Elijah have indeed ascended up to heaven, but have not come back to tell us about it. Paul tells us that he was caught up to the third heaven, and this place he calls paradise. In Rev. ii. 7 we read that the tree of life is in the midst of the paradise of God. But this is the place where the Lamb is enthroned in glory, at the right hand of the Majesty on high. All the departed saints are with Christ; where Christ is in glory, there heaven is. Our text is elliptical. So Christ is said to be the first fruits of the dead, the first to rise from the dead; the meaning being that he was the first who arose to die no more. Lazarus and others had arisen, but they were still mortal. Some seem to think that the expression "Abraham's bosom," designates a particular place. Lazarus, the beggar, at the gate of the rich man, desired the crumbs that fell from the rich man's table; in contrast with this he is represented as reclining at the banquet of heaven in the place of highest honour, next to Abraham, so that he could lay his head on the bosom of the patriarch, as John laid his on the bosom of Christ: the rich man, in the first picture, presides at his own table, faring sumptuously, and in the other is without even a drop of water to cool his parched tongue. The dying saint is of course in the presence of his Lord, who will have his people to be with him where he is. God is the God of Abraham, Isaac and Jacob; and our Lord says, that many shall come from the east and west, and shall sit down (recline, Gr.) with Abraham and Isaac and Jacob, in the kingdom of heaven. This shows that believers of the former and of the present dispensation are gathered together; that they are with Christ is evident; and Christ is with his Father in glory.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." 14.

Now first, after fifteen centuries, is there light shed upon the incident of the brazen serpent. Till now, it had been a mystery why God should resort to so strange a method of healing the Israelites; why an image of the very thing that had brought in death should be used to give life (he was made in the likeness of sinful flesh); why the mere looking to it should secure deliverance.

"That whosoever believeth in him should not perish, but have eternal life." 15.

It was necessary that there should be a reference to Christ's death, in order that the doctrine of salvation by faith could be stated. We see that what is predicated of the new birth in one verse, is predicated of faith in this. To believe is to live; to believe is to be born again. Not to believe is to perish. In almost every word of this discourse, a doctrine is couched.—It is a question whether the words that follow, verses 16-21, form part of our Lord's address to Nicodemus, or are the words of the evangelist. We believe that the last is the correct supposition. The truths embodied were those that more naturally follow the death and resurrection of Christ, and proclamation of the Gospel.

NOTICES.

JUBILEE MEETING.

The Annual Meeting of the Bombay Tract and Book Society will be held in the Baptist Chapel, Bel-lasis Road, on Tuesday, 24th April. Rev. Geo. Bowen will occupy the chair. The Report for the past year will be read, and the meeting addressed by various ministers and laymen. Tea will be served at half-past 7 o'clock p.m. Admission by Tickets (free), which may be had on application to the Secretary at the Depository, Dhobie Talao.

RECEIVED for the United Ev. Services, Rs. 5 from "A Worker."

Epitome of News.

SATURDAY, APRIL 14.

—*Bombay Gazette*: "If we take Professor Wordsworth as a bright specimen of the latest school of philosophy, we find him, in his recent lecture to the youth of Bombay, rising superior to all old-fashioned considerations of the worth of such virtues as faith and patriotism, and, filled with the enthusiasm of Humanity, demonstrating the great truth that there is really not much to choose between Buddhism and Christianity, just as apostles of the same leveling philosophy are fond of proclaiming at home that no nation should pride itself on its peculiar political institutions, and that despotism may be as good a thing as republicanism or constitutional monarchy."

—A duel has been fought in Belgium between Lieutenant Pitrac, a cavalry officer, and Baron de Vaux, known in the Paris press by the signature of "Eugene Martin." The *casus belli* arose out of a discussion at mess whether M. Thiers was a great military authority. Both parties were wounded. The wound of M. de Vaux is the more serious, but is not reported to be dangerous.

—The *Times*' Paris correspondent reports a very remarkable exploit achieved off Cherbourg, on the part of a little torpedo-boat called the Thorneycroft. Of the Thorneycroft very little is visible above water; on the surface you just see a little greyish body, easily confused with the sea, but there are rooms below for the officers and men who steam and manage her, while she is armed with a torpedo, projecting from her bow. Two great disabled vessels were tugged out to sea in succession, the Thorneycroft, with a lieutenant and two men on board of her, pursuing each in turn. The Thorneycroft, with her engine and sails, made nineteen knots an hour, overtook each disabled vessel, drove the torpedo right against it, recoiled herself, spun round and round for a few seconds, and then steered off to the fleet, leaving no trace of the vessel attacked, which was in each case rent by the great shock, and immediately went down. The Thorneycroft only costs the fiftieth part of a man of war, so that fifty Thorneycrofts might be made, to attack an enemy's fleet on all sides, for the expense of one man-of-war. Clearly, unless the larger ships can protect themselves in dusk or dark by some wire fence against such onsets, a great navy might be blown into the air by the pettiest naval power on earth.

—J. Wentworth Dillon, an Irishman, has been tried by the High Court, Bombay, for causing the death of a native at Nagpore. The evidence shows that he had been drinking here for weeks, and was under excitement from liquor when he stabbed the native. The jury found him not guilty, on the ground of unsoundness of mind, but found that he had committed culpable homicide not amounting to murder. We fail to understand how a man can commit culpable homicide, and yet be not guilty. That the unsoundness of his mind was caused by drink, seems sufficiently clear from the evidence. He had been suffering from delirium tremens only a few days before. (The word *culpable*, perhaps, got into the newspaper report by mistake.)

—We (*Englishman*) have been informed that a large number of fossil remains of elephants have been recently discovered near Palermo.

—It appears from the *Madras Mail* that caste prejudices deter numbers of starving people in the famine districts, from availing themselves of Government relief. The Acting Sub-collector of Salem has reported that the necessity of an extended and more liberal system of gratuitous relief is apparent, as there is a deep-rooted prejudice among all classes to the camp system; "many, I am persuaded, prefer to die of starvation rather than betake themselves to the camp."

MONDAY, APRIL 16.

—Richard Collymore has been sentenced to nine months' imprisonment for fraudulently retaining a postal letter.

—Ten thousand rupees have been given to the Madras Friend-in-need Society by the Honorable J. G. Coleman. This sum is to be held in trust, and the payment of the interest arising therefrom, devoted to the relief of distressed Europeans and Eurasians in any way the Society may think proper.

—A supplement to the *Lucknow Witness*: "We must express our gratitude to the several friends who have interested themselves in the circulation of the *Witness*. We believe, however, there is much more that can be done in this respect. A friend informs us that in a few minutes he made a list of ten subscribers. One who subscribed for two copies did so without any question, or one moment's delay, re-

marking that he had often purposed sending for it. Others spoke of having seen it, and mentioned how much they like it. In another station, a friend going out for one hour picked up *six subscribers*, and on his return forwarded them to this office with some pleasant remarks. From a still smaller station, where already the subscribers proportionately are many, we have received *four new subscribers*. All these were received within one week. It is to be hoped that our friends will see the moral of this."

"It must be clearly understood that I will not tolerate on the part of any public servant, be he high or low, old or young, either opposition or half-hearted support to the known policy of the Government, whose servant he is."

Thus spake the Viceroy with reference to the amalgamation of Oude with the N. W. Provinces, addressing the talookdars of Oude.

Indian Chr. Herald: "Colonel Haig, we are glad to read, has been leading an agitation in favor of the discontinuance of the sale of beer and spirits in the Sailors' Home, Calcutta."

The weekly Famine returns show a further increase of 13,411 labourers on the relief works, the total number now being 266,691 as against 253,270 for the previous week.

TUESDAY, APRIL 17.

Times of India: "A European woman named Margaret Whelan was, during the past week, daily arrested by the police for being drunk and disorderly in public streets, and on being taken to the magistrate was fined a rupee every morning. She repeated the same offence yesterday, and was fined a rupee again by Mr. Nana Morojee at the Fort Police Court."

The Banyan and the Brahmin who attempted to murder a married woman, at Malabar Hill, Feb. 13, for the sake of her jewels, have been sentenced—the former to transportation for life, and the latter to ten years' transportation.

Deccan Herald: "At Khandalla, on an elevated position with a delightful exposure, Government has built commodious barracks, which are sometimes used as a rest camp and sometimes as a sanitarium for convalescent soldiers. At present these barracks are used for the latter purpose, and are occupied by some two or three hundred soldiers. On the same hill with the barracks is a very neat chapel of the Church of England, and just below the same hill is a neat chapel of the Church of Rome. There is no clergyman to officiate at the former: there are always priests residing in the latter. On Sunday morning, the 15th inst., some twelve soldiers were marched to the Romish chapel for public worship. The English chapel remained shut, locked up all day. On the same hill with the barracks, resides at present a minister of the gospel, who is an accredited missionary of an evangelical Christian denomination. He is very desirous to minister to the soldiers, many of whom are equally desirous to enjoy his ministrations. The English chapel is closed against them, soldiers and all; and the faithful minister has to arrange, at great inconvenience, to himself and discomfort to Her Majesty's soldiers, to have public worship in his private house. Surely, the possibility that such an outrage might be perpetrated by a religious establishment, is enough to set every right-thinking man against such an establishment. This outrage is not only a possibility, but a daily actual occurrence in India; and that simply because the State chooses to establish a religious denomination which repudiates all communion with other denominations."

Guerat Mitra: "An idiot woman, essentially of that type of untamed clans which occupies the hills and forests of Mahi Kanta, inhabitant of the Jarora District, has lately set fire to, and burnt down, several houses, in a row, in the locality, and when asked as to the cause of her doing so, she coldly apprised that she did so to be rid of her cursed barrenness, which had long been the one severe complaint of life, otherwise happy, and which she believed could not be otherwise remedied than by her last act, which, she added, should be five times similarly repeated, before yielding the desired result! Dame Rumour says she (this woman) has already tried this obnoxious antidote thrice, and is contemplating soon to finish the prescription!"

WEDNESDAY, APRIL 18.

Times of India: "There is not a single town in the United Kingdom, of one-sixth the size of Bombay that has been brought under the provisions of the C. D. Acts. All the experiments have been confined to towns where the civil population were a matter of very secondary consideration, and soldiers or sailors were of the first consequence. For these latter the

Acts are mainly, indeed solely, intended, and for special reasons, which we need not now stop to point out, State superintendence of the unhappy class with whom they consort, is effective, though it is by no means so completely effective as is commonly supposed."

The *Bombay Gazette*, referring to some 'sharp practice' on the part of conductors of native magazines, says: "An editor who, not content with submitting specimens of his magazine to the public and waiting for voluntary subscribers, continues sending people numbers of it, in order to induce or force them to subscribe, is doing what no respectable publisher would regard as legitimate. While to demand payment from those who decline to become subscribers is a dirty trick that no amount of ignorance can excuse."

The soldier O'Reilly, of the 6th Royals, who was lately tried by court-martial for shooting two of his comrades during the Imperial Assemblage, was hanged in the Fort at Delhi on Tuesday last (the 10th instant) in execution of the sentence passed on him, which was carried out in the presence of the troops at the station.

David Priestley, an Indo-Briton, a printer at Secunderabad, returning home drunk early on the morning of the 28th February last, had a quarrel with his wife, a native woman, who was also in liquor, and whom he slapped on the face. She fell down, and as she was lying on the ground, he trampled on her abdomen with his naked feet for some time. She became insensible and was removed to hospital, where she died the same day at noon. He has just been tried in the High Court, Bombay, and sentenced to four years' rigorous imprisonment.

The following resolutions were unanimously adopted at the Episcopal Conference in Calcutta March 8:

(1).—"That the bishop of every diocese is, in the last resort, responsible for all teaching given and all work done within his diocese in the name and under the authority of the Church."

(2).—"That in accordance with this principle, every appointment to the discharge of spiritual functions in the Church ought to be made with due recognition of the ultimate right of the bishop to be consulted on such appointment and to exercise a veto upon the same."

(3).—"That it follows, from the same principle, that like recognition ought to be accorded to the ultimate right of the bishop to be consulted with regard to any change in the management, order of service, or place of worship, of any congregation."

Celestial Empire: "We hear that the distress in Shantung has reached such a pitch that the unfortunate people are throwing themselves down wells and poisoning themselves with arsenic, unable any longer to bear their sufferings. At Tsi-nan Fu they are bringing their children to the Roman Catholic bishop, saying that if he will not take them into his orphanage they will kill them. From Tung-chow Fu we hear that a good deal of grain is coming into the province through the small rivers, but the people who are famishing are those who have no money to buy it. The bishop above referred to is distributing over a hundred dollars a day to the poor, but has quite exhausted his resources. We are, therefore, glad that part of the money subscribed by the community of Shanghai has been forwarded to him. More grain would find its way to the suffering province, were it not that the mandarins forbid merchants to sell at higher prices than those of last year, and this checks importation."

THURSDAY, APRIL 19.

Bombay Gazette: It is probable that yet another great work will be associated with the Famine. Sir Richard Temple has been visiting Beejapore—famous for its temples, its tanks, its possession of one of the longest guns in the world, the famous Malik-i-Maidan ("King of the Plain"), its splendid ruined mosques, mausoleums, mouldering gardens, abandoned palaces, and its faded glory at the capital of the Mahomedan kingdom founded by the wandering son of Murad II., the Osmanli Sultan. Like the melancholy halls of Balclutha, Beejapore is now completely deserted; silence broods on its walls, and the voice of its sons is dumb. But, thanks to the Famine, there is some hope of Beejapore being raised, if not to its former splendour, at least to the dignity of a town with a population. There has been a proposal for some time before the Bombay Government that the civil station of Kulladghee should be transferred to Beejapore; and working upon this suggestion, Sir Richard Temple proposes that one of the great relief works of the Famine should be nothing less than the restoration of the Begum's Lake, the embankment to which is more than a mile in length."

—Reuter's telegram; Simla, 18: "Since the death of the Cabul envoy, the conference at Peshawar has been closed without any definite change in the relations between India and Cabul. For some time past a fanatical feeling has been stirred up in Cabul, arising probably from European events; otherwise there is no ground-work for the disquieting rumours which have been spread by irresponsible people. The frontier is quiet, and events beyond are unlikely to disturb peace and security."

Bombay Gazette; Lahore, 18: "The *Civil and Military Gazette* says that active correspondence is being carried on between the Ameer of Cabul and the Akhoond of Swat. The Ameer is intriguing to bring about a mutiny among the troops of Kheht, and troops are being sent to Gulistan to aid in any rising which may be effected. The forces at Candahar are trebled. It is universally believed that a *jihad* will take place. The Ameer visits Jellalabad to stir up the Afreedees to a religious war. Reports are current that a rupture with the British had taken place, and of the probability of a reconciliation between the Ameer and Yakoub Khan. The *Civil and Military Gazette* considers that the reference to the rumours in the Simla telegram is mischievous, for it insinuates what is positively false. The *Civil and Military Gazette* says it knows positively that a breach has taken place."

Indian Mirror: "The *Indo-European Correspondence* makes these ungracious remarks on Mr. Dall's profession of Brahmoism. We quote the remarks only to prove to our Unitarian brother the current of public opinion. 'There is a fable about a bat, who was a beast with the beasts, and a fowl with the fowls, according as his interests lay one way or the other. Eventually both beasts and fowls cut all connection with him. Such a one seems Mr. Dall.'"

A Madras paper says that the Committee of the Church Missionary Society have assured the managers of the Cooly Mission again very positively that they will stand by them thoroughly. They have given practical proof of their intention to do so by nominating two laymen for the Tamil Cooly Mission, who are to reach Ceylon by June; they also granted Rs. 1,000 each for four new churches to be built in such places as will be convenient for the converts. It will be remembered, a good deal of the bad feeling aroused was in consequence of the native Christians declining to worship in churches where ritualism was practised. Mr. Clark's letter to the *Record* (London) has also been published, and an article written upon it, calling on the Evangelical readers of that journal to help those in Ceylon, who are contending for Protestant Christian teaching, with subscriptions to the fund for building the above churches. In response to this appeal one gentleman has written to the *Record*, promising Rs. 500, and exhorting others to give. In consequence of this, the Committee have taken renewed courage and will go on in their work altogether irrespective of the Bishop of Colombo.

Overland Mail, March 30: "Mr. Kassam, who went out to succeed Mr. George Smith in researches in the East, under the auspices of the British Museum, has, we regret to say, returned, after fruitlessly waiting four months at Constantinople for a firman from the Turkish Government to continue the search and excavations already commenced. The British Embassy at Constantinople has nothing to be proud of in the fact that this simple concession on behalf of science should have been withheld from the British Museum authorities. Mr. George Smith was kept in suspense by the Turkish officials, and at length died greatly depressed concerning his mission."

The *Honolulu Gazette* reports an extraordinary volcanic outbreak in Kealakeakana Bay, near the entrance to the harbour. The eruption occurred at 3 A. M. on Feb. 24, appearing like numerous red, green, and blue lights. In the afternoon the water was in a state of peculiar activity, boiling and broken and heaving up blocks of red-hot lava. A severe shock of an earthquake was felt by the residents of Kannaakiel during the night of the eruption.

The "Flying Scotchman" is the train started by the Great Northern to complete the night journey to or from the north in less time than any other Scotch express. It came with a light load on the night of March 24 (Saturday), and one hour after midnight, near Morpeth station, on rounding a curve, left the rails. From one of the passengers we learn that the first impression on recovering from the shock and getting out at the window was that the train had run into a house. A large building appeared to be right in the way. This, as the eyes became accustomed to the darkness, turned out to be the train—carriages piled on carriages. There was the usual long interval while the few officials were telegraphing for help and stopping approaching trains. Meanwhile the cries of the sufferers were awful. The passengers worked

for nearly two hours alone, and got out most of the injured. Five, in all, were found to be dead.

FRIDAY, APRIL 20.

—*Bombay Gazette*; London: "The High Church party are in great glee because Lord Penzance is going to resign his post as Dean of Arches. Difficulties have arisen about the rate of remuneration. At the time the Court was constituted, Lord Selborne offered to undertake the duties for nothing; the High Church wing are hoping that he will be Lord Penzance's successor. Mr. Peiham Dale has been the first victim of the Public Worship Regulation Act. His living of St. Vedast's, Foster Lane, has just been sequestrated, the three months having expired during which the reverend gentleman might make his submission."

"There has been a difficulty at the Oriental Club about card-playing, which runs rather high at that place. But there has been a worse case at the turf, where a young swell was lately cleared out of £3,000 at a single sitting."

—The *Thibet* with English mails left Aden for Bombay, Thursday, 5 a. m.

—Out of 907 deaths last week, 355 were by remittent fever, and 48 by cholera.

—A Hindoo girl aged 12 years has been barbarously murdered near Khandalla, by a Hindoo, for the sake of her ornaments, valued at Rs. 12.

Miscellany.

—Am. Marathi Mission Report; Rev. Vishnu Bhaskar, Bombay:

Three persons have been added to the church on profession of their faith. Lakshmanrao, of the Koli caste, is a clerk in charge of a Government Dispensary. He was formerly in a regiment stationed at Ahmednagar, and there heard the gospel from Rev. Mr. Ballantine. That was seventeen years ago. And through all those years his duty was matter of his serious inquiry. At last, on coming to Bombay, he found more light and incitement, and he joined this church. Phintam, a sweeper whose home was in N. India, came to visit his brother in Bombay and found his way to our church. He heard the word and believed and professed his faith in our connection. The third who was baptized and received to our communion was Azaribai, of the Marathi caste. She was convinced by the instructions of Mrs. Park and Bhagabai, the Bible-woman. We praise the Lord for all three.

Miss S. F. Norris, M.D., Bombay:

During the year, I have visited a great variety of houses, from Sir—'s spacious mansion down to the cooly's hut, where the entrance was so low that I was obliged to crawl in, and it was so dark at noon-day that I could not see the patient until I brought in the candles from my carriage. At all these places I have been very well received, although, as the majority of them are Gujarati houses, I had but few opportunities for conversation. They know Marathi less than English, and English very little—the women not at all. I make a point of inquiring in every house, whether the women and children can read, and whether they wish to learn. Very few of the women know how to read, and I have learned to read Gujarathi myself, in order to be able to teach some of the most anxious. In the wealthier houses they employ private teachers for their young children, girls as well as boys, but the wives are entirely neglected.

These people are chiefly Banias and Bhattias. Some of them are Hindus and others Jains. They are very careful not to say much about their own religion, but many of them are free to inquire about mine, and I as freely explain it to them, as far as I can make myself understood.

Rev. R. V. Modak, Ahmednagar:

During the year 1876 there were sixty-four persons received to the communion of the church, on profession of their faith. Forty-two of these had been baptized in childhood on the faith of their Christian parents. While studying in the schools at Nagar and attending the services of this church, they turned to the Lord. "Train up a child in the way he should go, and when he is old, he will not depart from it." The fulfilment of this Scripture promise appears in their case. Their conversion is the fruit of the good instruction they received in childhood. It should teach us to be very careful and give our children the best instruction, even while they are small.

Formerly Rev. Dr. Bissell, living at Nagar, gave me such help as was necessary for the church, in preaching and in other ways. When he found it necessary to go with his family to his own land, it seemed as if we had met a great loss. But Rev. Mr. Hume was appointed in his place, and by his excellent and faithful instructions has become so useful to the church that we have well nigh forgotten our sorrow at the removal of Dr. Bissell. The church thanks them both for their help.

Rev. S. B. Fairbank:

The Ahmednagar church and six village churches were under my care during the year 1876.

In some of them the year 1876 was 'one of in-gathering. Eighty-five persons were received to these seven churches

on profession of their faith, and their communicants at the end of the year numbered 260 men and 263 women.

The story of Bapuji, a disciple of Deacon Harkoba, who died in the beginning of 1876, shows a peculiar character resulting from Hinduism. While H. was a guru, B. was his favorite disciple, a member of his family and under a vow of obedience. When H. found Christ and professed Christianity, it was a trial to B., but he clung to his beloved superior, and in the course of years found Christ himself. He remained obedient through his life, taking the entire care of H.'s farm and of all his possessions. His death was a great blow to H., who before had no concern as to worldly matters, but now in his old age found himself obliged to learn how to manage them.

At one village the mother of a church member who had not been interested before, was convinced of her need of the Savior and found peace by faith in Him, while listening to a kirtan. She begged that they would not leave her in the cold, as she might go back to her old indifference and the Shingawa church was called together the next day, and she was examined, baptized and received the communion of the church.

Rev. R. S. Hume:

Our Mission proposes to erect in Ahmednagar, during the year 1877, some dwelling-houses for the accommodation of the students of a Theological Training School, and perhaps to begin the instruction of a class of such students. Some graduates of the proposed institution will doubtless become the pastors of churches; and some will meet the demand for well-trained catechists and thoroughly educated teachers. A glance at our most promising young men who would be candidates for the proposed course of instruction, suggests the necessity there will be for a partial division of the class, between those who know nothing of English, and those who know enough of it to profit by instruction conveyed through the medium of the English language. It is intended to teach these partly in English, and to help them in the study of the best of such English books as they may need to use. The other division will be taught entirely in the Marathi language. A large portion of the studies of both divisions will be pursued in concert, the Marathi being the medium of instruction. Probably most of the Pastors needed by village churches will be best supplied from those who know only their vernacular language.

The growth of the Loni church is one of the most satisfactory experience of the past year. The church has always been small and has never had a pastor. During the year, by a number of additions, the church was much encouraged, and in July called and settled an excellent pastor, Rev. Sonaji Chandrabhan Makasare. The church, with the help of those Christians of a neighboring pastor-less church, has undertaken the entire responsibility of his support, all members who have any income giving at least one-tenth of their incomes, and some even one-eighth and one-seventh. And best of all, even during these hard times, without any complaint, so far as I know, they are cheerfully fulfilling their promises. They have agreed to give the pastor at least Rs. 12 per month, with a promise of Rs. 15, if possible. In December they actually collected Rs. 14-6-0. This is the second self-supporting church in our Mission, and it is to be hoped that others will imitate these examples.

Our helpers in this district have had excellent opportunities in the early morning, at noon and at night, of preaching to the thousands who have been massed on relief works on the road near Kolgar. One Sabbath I saw nearly a thousand people there waiting for their pay, and had an opportunity of preaching to over 300 till I could speak no longer. Moreover, they now seem to have lost faith in their gods. "Our idols are liars, but the Government is merciful" is the universal remark. The pastor of the K. church, though a man formerly of low caste, has a most excellent influence. "He is the best of men, I never saw a better. No one listens to me now, but to him," was the remark of a simple Brahman *bhat* or religious guide. When a murderous attack had been made on the inmates of a tanga near that place, and the perpetrators were suspected to be of the low castes of some of the neighbouring villages, all of these castes in Kolgar, to the number of 510 men, women and children, were kept under guard before the village rest-house for several days, while their houses were searched for stolen articles and in the hope that some information would be communicated. It was our pastor who went day by day and begged grain and bread for these poor people, who had no other means of support, and finally secured an order for their release from the Assistant Collector.

A Christian who had come from some distance over one of the roads on which relief works are being conducted, was asked by an overseer whether the mustering clerk had actually called the muster roll of laborers some distance back. He replied that he had not seen the clerk on the road and that the laborers had told him that the roll had not been called up to the time when he passed. But the clerk had previously sent in his report of the attendance of laborers for that day, and so it was evident that he

had filled up his report from that of previous days without having actually called the roll. The fact was reported to the superintending engineer and examined into. When the Brahman clerk found that his remissness had been discovered, he came to the Christian and offered him Rs. 50 if he would say that he found that he had been mistaken and that the laborers had misinformed him about the roll-call. This was declined, though just then the poor man feared that on account of the high price of fodder he would have to sell at a sacrifice a fine buffalo which cost him Rs. 30 and which in a few days he did sell for Rs. 3½. Then the Brahman went to another Christian and asked him to mediate in the matter and offered Rs. 150, if it could be explained away. This, too, was declined by our Christians, though they personally have no enmity against the clerk.

Dr. W. O. Ballantine:

In the last two years the membership has more than doubled. I am sure that could my father have foreseen all the changes for good which have taken place, not only in Rahuri, but in the whole Godavery village, his heart would have been full of joy. I remember coming with him through this very town of Rahuri, and not having a single convert to come forth to greet him, and now most of the Mahars are, to say the least, intellectually convinced of the truth of Christianity, but the hearts are not warm with love for Christ, and hence they do not come forward to confess Him.

Rev. H. J. Bruce, Satara:

When I first came to Satara I had had very little experience in city street-preaching, but what I had seen of it had led me to feel that discussions carried on in the street were so very likely to degenerate into mere *wrangling* that they were, on the whole, productive of more evil than good. How to avoid them I did not at first know; but after a little time I adopted the rule with my native assistants, "*never to allow discussion in the street, under any circumstances whatever.*" The people were told why we could not allow it, and were freely invited to come to the bungalow, or to the houses of the native helpers, where we would gladly listen to all their questions. Such an innovation as this could not of course be quietly submitted to at once, and for some time strenuous efforts were made to draw us into discussion, or at least to prevent us from preaching the truth. But when other resources failed, we were ready to strike up a tune and sing the gospel to them. This would usually quiet the audience, so that we could go on, for a time, with our preaching. After a few weeks the people began to understand that discussions would not be allowed, and consequently they began to listen quietly. We are now experiencing every day the beneficial results of this course. Our street audiences are usually as quiet as the Sabbath audiences in the church, and it is very seldom now that we are interrupted by questions or scoffing remarks. The invitation to private conversation is repeated constantly, and it has not been an uncommon thing for some who have been really interested in what they have heard, to follow us on our return, talking by the way, or to come to the houses of the helpers, or even to invite the helpers to their own houses, for further conversation.

Rev. R. Winsor:

On my return to Satara from the May meeting, my first work was to look up a building. Of course, I must have it in a suitable place, and upon such I fixed my mind. But what Hindoo would rent me a room for preaching the Christian religion! Opposite the palaces, right in the heart of the city, is a large square. At the north-west corner of this there is a great thoroughfare,—the great inlet and outlet to the heart of the city,—and at this point there is a small building. I thought, "Of all places in the city here is the best."

To whom does it belong? was now the first question. It belongs to the native prince. Well, thought I, I will make an attempt. So I went to the palace, and without entering into detail, the prince gave me the place! It was old and dilapidated, but I knew it could be made into a preaching-shed. I told him what I wanted it for, and he gave it me, and his chief officer said "You shall have twenty-five rupees to help you put it in repair." I came away astonished, thanked God, called the carpenter and masons, set them at work, put the place in order, and now preach in it!

As the work of repairing was going forward, the wonder excited by it among the Brahmans was beyond description, and they thronged the workmen, asking them all sorts of questions,—How did the Sahib get that place? What is it for? etc., etc. But the fact that I have it is to them the greatest wonder of all. Let them wonder, while we will rejoice. The place proves to be just the spot, and now, as God goes with us day by day to this place, may he pour out a great measure of his Spirit to convict these haughty men. We do go in God's name, and it is ours to trust in him for courage to go. We need courage certainly, and I go with the belief that as God is unchangeable, so our help in him is certain.

Rev. S. R. Wells:

Taking Panchgani as the centre, there are in a circle of four miles radius some twenty-five villages. About half of these are in the valleys below. During the year we have visited nearly all of these and have preached in most

of them. In order to become better acquainted with the people and to have longer talks with them, we have been trying the plan of going to a village in the early morning and remaining there all day. In the morning we generally find a large audience. During the day a few of the people come to us under the tree where we take our meals, and we go and find little companies of them in the village or in some near hamlet.

Rev. C. Harding.

The most interesting work of the year has been in the region of Watwad, where, after two months in tents, we are still laboring as we write this report. There is no doubt but that the Holy Spirit is working here in many hearts, and the progress since last year has been very marked. Near the close of 1875 one young man confessed Christ from *Poduli*, though much opposed by all his relatives. This year seven more adults were baptized at his village, and among this number are his own father and mother. Others there are convinced of the truth and will soon follow. Already ten villages are represented by these Christians, and they are so associated by marriage and other ties with neighboring villages, that the report of this new religion has gone forth to scores of other places. When we came to this region in November, before meeting any of the Christians, we were told by the heathen, of a good number who in various places had become Christians, although not yet baptized. There is as usual no lack of opposition, and although these converts are all from the Mangs, the Brahmins are foremost in opposing and oppressing them.

Selections.

THE PERSONALITY OF CHRIST TO THE BELIEVER.

We may make a three-fold classification of the adherents (partial or complete) of Christianity. There are those who adopt fully its ethical system, or morality, and practically go no farther, except, it may be, to add the forms of public worship as a desirable conventionalism, tending to popular virtue, and thereby favoring Christian morality. These take Christ as the "great Teacher," and include in that character Christ as the great Exemplar, the model of His teaching. Unitarians are generally of this class. Free-thinkers, whom we would ordinarily call skeptics, or infidels, often belong to it. Thomas Jefferson compiled a little volume of the moral teachings of Christ. Rousseau and Renan have written as splendid eulogiums on the Christian morality as any orthodox divine. Candid skepticism has always had to pay this homage to Christianity, and to exclaim, "Never man spake as this Man!"

A second and more general class receive Christ, nominally at least, in His higher official character, as Mediator, as in some sense the "Saviour of the world." And this is, indeed, a great step forward; but with many, perhaps most, it falls short of "saving faith," being more theoretical than experimental and practical. Not a few Unitarians, or Arians, so accept Christianity. Channing did so, though most of his followers do not. The great mass of nominal Christians, and hundreds of thousands who belong to, and actually commune with, our less fervid Churches, belong to this category. They acknowledge Christ to be the Saviour; they hope, in a certain vague way, to be finally saved by Him; but they have no definite experience of saving grace, and many of them doubt whether there can be any conscious or, at least, any certain experience of it.

It is well for both these classes to go as far as they do, even though they will go no farther; for the morality and Sunday formality of religion are good things, inestimably good, for public order and general virtue, though they come fatally short of the real requisitions of the Gospel, and the needed fitness for the eternal world. A merely nominal Christendom would be infinitely better than an outright heathendom. But neither will be able to confront the final judgment.

The third, the only genuine class, consists of those who receive Christ personally and inwardly, and "walk with him in the regeneration," and through and in Him have divine life.

Every thoughtful reader of the New Testament must have been struck with the phraseology with which this most intimate and more effectual faith is expressed. It pervades the record. It may be called the very vernacular of the Scriptural spiritual life.

It is not merely the teachings of Christ within you, but the personal Christ within you, that is "the hope of glory." Christ Himself has illustrated the idea by a figure: "I am the Vine, ye are the branches." That is to say, the believer is spiritually engrafted into Christ, and derives through this personal relation this moral identification, as we may call it, the very sap—the essence of His spiritual life. He comes to the Father through Christ, as the offi-

cial Mediator between God and man; but in coming, Christ is formed in him, the hope of glory.

Let us not call this idea a doctrine of "mysticism," the mystics had it, indeed, but it was one of those divine truths which rendered them, in spite of all their errors, the best Christians of the Dark Ages. It is one of the characteristic ideas of Christianity, one of profoundest truths of evangelical theology, one of the most glorious facts of the moral universe.

True religion is, as the Scriptures teach us, the "life of God in the soul of man." There can be no higher definition of it. We are apt to discriminate, perhaps too much, the persons of the Holy Trinity in the work of grace. They blend in that work. If God imparts grace to us, it is through and in Christ. If the Holy Spirit purifies and consoles us, it is through and in Christ. The blended personalities of the whole Godhead dwell in the renewed soul. To those that obey the words of Christ, He has promised that He and the Father will come unto them, and abide with them. "Christ in you, the people of glory." "I am the Vine, ye are the branches. Your life is hid with Christ in God"—an interchangeable phrase with the above citations, meaning, substantially, that Christ is in us, and we are thus hid, inclosed, in the Godhead. Wondrous and blessed words, intimating that we are as invincibly safe, while we abide there, as the Godhead itself! Hence Paul's sublime assurance that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

How ever-recurrent is such phraseology in the New Testament! "He that eateth My flesh and drinketh My blood, dwelleth in me, and I in him." Well did Peter exclaim, on hearing this, "Lord, Thou hast the words of eternal life, and we believe, and are sure, that Thou art that Christ, the Son of the living God." In that last pathetic discourse of Christ, on the eve of His expiatory death, He said, "Abide in Me and I in you. As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in Me." "He that abideth in Me, and I in Him, the same bringeth forth much fruit." And in the still more pathetic prayer which followed, He said "that they all may be one; as Thou, Father, art in Me, and I in Thee; that they also may be one in us. . . . I in them and Thou in Me, that they may be perfect in one."

These are, indeed, the deep things of God—profound truths of Christian theology—yet intelligible to the simplest regenerated soul, revealed to the Christian consciousness by gracious experience. "Art thou a master of Israel, and knowest not these things?" It has been said that the Roman Church, by its habitual exhibition of the crucifix, done with artistic agony, teaches too much "a dead Christ." The Gospel does indeed emphasize the death of Christ as a main fact in His mediation; but it is all alive with the idea of a living Christ—Christ living in, and animating the soul of the believer—personally communing with him. We have not to ascend up to heaven to bring Him down, nor descend into the depths to bring Him up. He is with us and in us. "Now is Christ risen;" "I know that my Redeemer liveth." Let us cling to the risen, the living Christ; for He is our life. Conqueror of death for us, by His own death on the cross, He is now the conqueror of moral death within us, by His own in-dwelling life.

This, O child of God, is a divine mystery, the secret of the highest spiritual life and victory, but to thee that believeth, it is an open secret. If it is not yet clear in thy experience, thy faith is yet weak; there are deeper and better things in the Gospel than thou hast yet attained. Look unto Jesus not merely as having died for thee, but as the risen, the living "Author and finisher of thy faith." In thy darkest moments His presence may shine around thee, the express glory of God. Like the beloved disciple, thou mayest lean on His bosom, and find that rest to thy soul which he has promised to all who come unto Him. In thy loneliest night-watchings of suffering and prayer He will be a living, present Christ, conversing with thee as with Moses and Elias amidst the glories of the transfiguration; and in the final hour thou shalt be able peacefully to say, "I will fear no evil, for Thou art with me."—(*Zion's Herald*)

BOY CHRISTIANS.

BY REV. THEODORE L. CUYLER.

An excellent Christian mother inquires: "Do you think my boy too young to be admitted to the Church? he is twelve years old, and appears to be truly converted." This good mother's question finds its counterpart continually in the experiences of both parents and pastors. Many things may be said upon

the whole subject of early conversions, and early admissions to the Church of Christ. A few thoughts occur to me in answer to the specific query of this mother in Israel.

1. Boyhood is a far better time than manhood to begin a Christian life. There are fewer weeds of sin to be plucked up, and the soil is more mellow to receive the truth. Childhood is the period of education. A lad goes to a day-school to learn lessons for after life; why should he not come into Christ's school (the Church), and be educated by divine influence and teachings for this world and the next? The promise made to early seeking is peculiarly strong and encouraging. The few Bible examples look the same way. While some good people in Scripture history fell into grievous relapses, yet those conspicuous for their early start—like Joseph, Samuel, Josiah, and Timothy—were also conspicuous for thorough piety. The early start showed the best records. If any step be a good step in itself, the sooner it is taken the better. Certainly coming to Jesus is a good step everywhere and always.

2. No limitations of age seem to be recognized in the gracious work of the Holy Spirit. Boys are invited to come to Jesus by their loving Saviour; boys do come to him, and give good evidence of a change of heart; and the Church of Christ is supposed to be made up of all who have passed from death unto life. The evidence of conversion is to be found in the daily conduct, whether of boy or man. The privileges, and duties, and blessings of the Church are for all who truly abhor sin and love Jesus. Shall a converted lad be kept away from Christ's table, and the fostering care of Christ's flock, until he has got over the offence of being a child? What is the use of having a fold if the lambs are all to be kept out until they are hardy enough to stand all weathers?

3. It is preposterous to assert that "religion is too intricate and difficult a subject for a boy's mind." What nonsense! There are mysteries in God's Word too deep for a Calvin or a Chalmers to fathom; but they do not fall within the domain of human duty. The religion of the Bible is as simple and clear as the daylight; it is just *doing right*. Sin is doing wrong. Sorrow for doing wrong, and a change to doing right, is Bible repentance. Asking God to forgive the wrong, and help the heart to choose and practice the right, is prayer. Believing that God can and will hear such prayer, is faith. Trying to do just what Christ would like to have us do, is practical piety. Certainly, every lad, twelve years old, who possesses average intelligence, is capable of comprehending such ideas as these. But these ideas: repentance, prayer, faith, obedience to Christ's commandments, are the very sum and substance of Bible religion. Just as soon as a child is old enough to do wrong, he is old enough to stop doing wrong, and to begin to do right. This is the kernel of conversion. Divine grace is essential to work this change and to make it permanent. The Holy Spirit's agency is just as needful to regenerate a boy of ten as a philosopher of fifty. But parents and teachers should instruct the boy that if he prays for this grace he will obtain it. There is nothing really intricate or abstruse about the core-truths of Christ's religion. If a boy can love his mother, and trust his mother, and do what his mother bids him, then he can surely love, and trust, and obey his Saviour. These three things make up all that is absolutely essential to Gospel piety. God's Word demands no more.

4. It is objected that the conversion of children "cannot always be trusted; childhood is impulsive and volatile." Well, the professed conversion of a great many grown people "cannot be trusted." The most painful cases of utter mistake in joining a church which I have ever witnessed, were the cases of adults. I have had far more trouble with those who were transplanted into the Church with the sins of twenty or thirty years sticking to their roots, than I have had with those who grew up in the Church from an early planting. I have seen more blacksliders at forty than I have at fourteen. Those who commence the earliest, commonly do the best and hold out the longest. The boy-Christian usually makes the best Christian man.

As for "volatility," we must do our utmost guard against hasty steps in making a public profession of faith, either with the young or the old. Sufficient time to test the genuineness of conversion should be required in every case. Parents should be exceedingly watchful in order to decide whether the daily conduct affords satisfactory proof of a change of heart. Bearing in mind that a boy is a boy, and not a man, we must simply inquire whether he is a boy who obeys or disobeys Christ's commandments. A boy who has principle enough to speak the truth always and at every cost, who is more afraid to

offend God than he is to be laughed at, who would prefer a prayer-meeting to a theatre, and who loves to obey what his mother says, and what his Bible says, gives good evidence of a new heart. Such a germ is apt to grow. The best place for it to grow is in the soil of Christ's Church, and not out among the weeds on the Devil's "common."

Childish "volatility" does not disturb me half as much as the selfishness, ambition, greed, and skeptical hardness of adult years. Better a heart that believes too easily and too much, than the cast-iron heart that repels truth as a tin roof repels hailstones. The golden time for choosing Christ and joining Christ, is childhood. Every year after fifteen accumulates difficulties and hindrances. Four-fifths of all sound conversions are under thirty years of age. "Suffer the children to come unto Me"; and the good mother who sent me the question had better "not forbid" her good boy to take his seat among Christ's people. I saw a prayer meeting of twenty lads last evening, and it made my heart leap to look at this bright-eyed group of boy Christians.—(N. Y. Evangelist.)

THE LION CHANGED INTO A LAMB.

A NOTABLE man in Rarotonga, the first native evangelist from that island to the heathen, has gone to his reward. Teava—such was his name—was in his youth a heathen; he fought, took his men, and cooked them. In his manhood, nearly half a century ago, he was converted, became a true soldier of the Cross, and, as the result of his labours, whole tribes abandoned idolatry, and expressed their readiness to place themselves under Christian instruction. "With his life in his hand," we are told, "he travelled in an open canoe from island to island, striving to remove the prejudices of the people, and to prepare the natives to receive European missionaries." He spent nearly thirty years in Samoa, but died on his native island, trusting, as he had lived, in the Cross of Christ alone. He had walked a very short distance to the house, when he said, "I think the messenger has come to fetch me; I shall die." His wife and another woman laid him down on his mat, when he quietly passed away.—*Evangelical Christendom.*

THE GOSPEL IN MEXICO.

THE decay of Roman Catholicism in this country forms the topic of an interesting letter written from Guanajuato to an American contemporary, in which it is stated that the churches in actual use are dilapidated and time-worn, walls falling away, images of saints and angels broken and disfigured, many of the bells worn out and useless,—while all present an appearance of neglect and decay. One convent was blown to pieces with powder, and the images scattered to the four winds; another has been turned into a city hospital; another church convent is used for the State College; another is used for the police headquarters; and so it is all over the Republic of Mexico.

In a single city in Mexico can often be counted a dozen or more ruined and dilapidated churches, once the scenes of religious activity. One fine mission property in the city of Mexico, with its parsonage, orphanage, chapel, class-rooms, and magnificent church, was once a part of a convent. In the great church of San Francisco, once the second church in Mexico, are now held Protestant services.

The same ruin is seen in fanatical Puebla, called the "City of the Angels," taking its name from the story that when the cathedral was erected in the plaza, the angels came down at night, and built up as much as the men, had done during the day. But in spite of men and angels (!) too, the religion is doomed. The mission property here, bought at a cost of 10,000 dols., is in what was once "The Church of the Inquisition," and from its balcony one can look down along the "Covered Way," which once led doomed men to the fearful tribunal of Rome. Here the Gospel is preached every Sunday. What hath God wrought?

The correspondent's first Sunday in Vera Cruz, spent in Orizaba, one hundred miles from Mexico City, the way to Mexico City. Here there is an English and a native congregation; the services being held in an old church convent, covering at least ten acres of ground. It is now an old pile of ruined buildings; and as he passed over the worn pavements, and through the long corridors leading to the neat little chapel in the rear, he could but think of the time when all these buildings were in the hands of those whose sole aim was to uphold papal power, and crush out every effort to exalt Christ as the only Saviour.

It is true that political causes had much to do with the partial overthrow of Romanism in Mexico,

as well as in Italy, but nevertheless facts exist, and who can say that God has not used the revolutions in this country to aid in consummating His own plans concerning Mexico. Everything there points to the downfall of Catholicism, and while the priests attempt to thwart God's plans, and hinder the development of His purposes, yet some of them say, prophetically, "Protestantism will conquer this country."—*Word and Work.*

EFFECTS OF CHRISTIANITY.

(From a Lecture on The Intuition Theory of Religion, by Rev. Gunputrao R. Navalkar.)

As to the moral and religious effects of Christianity I need not enlarge here; for you, as educated men, are fully aware of its moral utility and power. It is emphatically the mightiest moral agency in the world, the author of the noblest moral transformations ever effected among mankind. But some pretend to deny its moral efficacy, and attribute the changes which it wrought in the Roman empire, to the influence of the pagan philosophy, forgetting that the latter utterly despaired of achieving any moral success. Whilst it sometimes gave expression to some of the loftiest principles of morality, it was powerless to send one single ray of hope and purity into the prevailing darkness. Both the aristocracy and populace of Greece and Rome were steeped in despicable vice. They were utterly incapable of appreciating the purer and higher intellectual virtues, which the humblest Christian considered to be essential to his profession of religion. Their mythology gave sanction to every form of impurity and fraud, and the most obscene symbols were not only painted upon the walls of their temples, but displayed on the walls and doors of their private dwellings, and the various articles of their dress and furniture. They had no regard to the chastity of man, although they occasionally seemed jealous of woman's honour; and even Socrates, who is often placed on the same pedestal with the holy Jesus, did not blush to visit the courtesan Theodota, the fame of whose charms he had heard, and having discoursed to her on the most effectual means of securing her lovers, left her "with a graceful compliment to her beauty."† Plato, whose speculations have a seraphic lustre and grandeur about them,

* "There can be little doubt that for nearly two hundred years after its establishment [the establishment of Christianity] in Europe, the Christian community exhibited a moral parity which, if it has been equalled, has never for any long period been surpassed. Few persons, I think, who had contemplated Christianity as it existed in the first three centuries, would have imagined it possible that it should completely supersede the pagan worship around it; that its teachers should bend the mightiest monarchs to their will, and stamp their influence on every page of legislation, and direct the whole course of civilization for a thousand years."—*Lecky's History of European Morals*, vol. ii., p. 13.

† "The great characteristic of Christianity, and the great moral proof of its divinity, is that it has been the main source of the moral development of Europe. The moral progress of mankind can never cease to be distinctly and outwardly Christian, so long as it consists of a gradual approximation to the character of the Christian Founder."—*Lecky's History of Rationalism*.

"Philosophy was admirably fitted to dignify and enoble, but altogether impotent to regenerate mankind. A religion and taste for virtue was formed and cultivated, which attracted many to its practice; but in this, as in the case of all our higher tastes, a nature that was once thoroughly vitiated became altogether incapable of appreciating it, and the transformation of such a nature, which was continually effected by Christianity, was confessedly beyond the power of philosophy. There is a remarkable passage of Celsus on the impossibility of restoring a nature once thoroughly depraved, quoted by Origen in his answer to him.—*Lecky's History of European Morals*, vol. ii., p. 4.

"The work of Christianity has been mighty indeed. Through these two thousand years, despite the waste of its energies on all the things its Blessed Founder most earnestly condemned,—on fetish, and subtlety, and war, and pomp,—it has undermined servitude, mitigated tyranny, given hope to the hopeless, comfort to the afflicted, light to the blind, bread to the starving, joy to the dying; and this work continues. And its work for science, too, has been great. It has fostered science often. Nay, it has nourished that feeling of self-sacrifice for human good which has nerved some of the bravest men for these battles."—*Dr. Andrew White's Warfare of Science*.

* Xenophon describes how Socrates, having heard of the beauty of the courtesan Theodota, went with his disciples to ascertain for himself whether the report was true; how, with a quiet humour, he questioned her about the sources of the luxury of her dwelling, and how he proceeded to sketch for her the qualities she should cultivate in order to attract her lovers. Having carried on a cheerful and perfectly unembarrassed conversation with her, with no kind of reproach on his part, either expressed or implied, and with no trace either of timidity or effrontery of conscious guilt upon her, the best and the wisest of the Greeks left his hostess with a graceful compliment to her beauty.—*Lecky's History of European Morals*, vol. ii., p. 313.

recommends certain abominable vices as worthy of practise in his ideal republic. It was in such a polluted world as this that Christianity was first published, and it boldly undertook to convert it; and the transformation which it effected was marvellous. It denounced the prevailing corruption with a voice of thunder, and its deep and solemn peals were followed by a conviction of sin and earnest repentance. Those who under the majestic strains of a Plato, Seneca, and Epictetus had failed to acknowledge the claims of virtue, were deeply awakened to a sense of their depravity by the teaching of Jesus, broke off their inveterate habits, and set out on a career of exalted virtue. Not only were great crimes regarded by them with dread, but what are often indulgently designated infirmities of human nature, came to be justly deprecated as enormous sins. The absolute loyalty of the soul to its Maker was considered to be an essential Christian duty; every thought and feeling, every word and outward act, that did not correspond with the law of duty, was discovered and reprobated. This moral vigilance produced a peculiarity of character, called holiness, which was far different from the proud and unsympathetic principle of duty which the Roman gloried in. It was tempered and mellowed by humanity and charity, and glowed with intense power and energy. Its practical effects were of a most signal character. It shed a lustre of sanctity round the family altar, and made it a sanctuary of purity and joy. It liberated woman from the cruel enactments of a heathen legislation, and restored her to her rightful position and dignity. The sin of uncleanness, even in its incipient subtle form, before it is developed into a definite thought, was branded as sinful; and its outward manifestations, under the form of fornication and polygamy, which even the best of pagans regarded with indulgence, if not with positive satisfaction, were utterly repudiated. It discouraged the spirit of hatred and cruelty—the constant attendants of lust—and produced a tender regard for the lives of human beings. It abolished the gladiatorial shows, and mitigated the horrors of war. It founded hospitals for the sick, and asylums for the weak and helpless, and proclaimed liberty to the slave. It removed disgrace from poverty, and ennobled honest industry: its Founder was a poor, homeless peasant who spent his early life in hard manual labour. It inspired its earnest believers with an enthusiastic, heroic benevolence, so that they, whether male or female, disregarding of all considerations of personal safety and comfort, laboured with strenuousness for the good of their fellow-men. Their benevolence was not limited to any special class or sect, but embrace the whole of humanity! And it was these humble followers of a crucified Nazarene that first gave a practical demonstration of the reality and grandeur of what is designed "the Enthusiasm of Humanity." They held not only the unity, but the equality, of mankind: the absolute, intrinsic oneness of the human race. They imparted education freely to all classes; and the highest ecclesiastical offices were open equally to the serf and the lord.

THE LOG OF A PRAYER-MEETING.

BY BENJAMIN F. MILLARD.

In December, 1875, a young sailor was brought to Christ as one of the fruits of the revival which is still going on in connection with the New York Port Society. He showed earnest devotion to his Master's work while he remained here, which endeared him to all, and in February of last year sailed for London, having with him two other young converts, and expressing before sailing a strong hope that God would give him his unconverted shipmates.

His journal, which he sent back from London, shows that the three held daily seasons of prayer. At first they were subjected to ridicule, but night after night they prayed that some might be added to their number, and at length the answer came as one after another of the crew joined their little circle.

The captain became so far interested that he provided them a more convenient room to meet in, and promised that they should no longer be disturbed. The following extracts from the journal show how the praying circle continued to widen:

"Feb. 9th. The steward is a victim of strong drink, but, praise the Lord, he is beginning to be interested in our meetings; he has heard us through the board partition which separates us from the cabin. 6-30 P.M.: Have had a talk with the mate. He has had some lights put up for us. He owned that he was listening to us last night, and said he wanted me to speak out louder, so they could hear in the cabin. 9 P.M.: Have just finished our meeting, and, thanks be to God, it is the best one we have had yet. Just as we began, the steward came in. I ask-

ed him to join us, but he said that he could not stay but a moment, but in that moment Christ reached him, and when I gave the invitation, he arose with six others. Brother Tom led, and I followed in prayer, and then, praise God, the steward called aloud to Christ to have mercy on him, a poor sinner; and when he got through, there was not a dry eye in the whole room. Then all recited the Lord's Prayer, and little Fred prayed, and we sang 'Praise God, from whom all blessings flow.'

"After the prayer-meeting, the steward took some tracts to the boatswain's room. The boatswain told me that the mate had asked him to sign the pledge, and he (the mate) was going to sign. Tom and Sam are so happy, and so am I, for the whiskey-drinkers get no grog to-night. They used to get it two or three times a day."

When the vessel reached London, the captain (who, though affecting indifference, had deigned to listen while the meetings were in progress) expressed his gratitude to these brave Christian workers for what they had done for his ship, and the writer of the journal thanked God and took courage as he sailed thence for China and Japan.—(N. Y. Evangelist.)

TELEGRAPHIC NEWS.

London, April 12th: In the House of Commons this evening, Sir Stafford Northcote (Chancellor of the Exchequer) made his financial statement, in which he announced a surplus of £445,000 for the year 1876. The revenue for 1877, he estimates at £79,000,000, and the expenditure at £78,790,000. No increase or remission of taxation is proposed.—H. R. H. the Prince of Wales has arrived in Paris en route to the south of Europe.

Philadelphia, 12th: General Hampton, the Democratic candidate, has been installed as Governor of the State of South Carolina, the Republican candidate having retired from the contest.—A fire has taken place at a hotel in Saint Louis, in which fifty people perished.

St. Petersburg, 13th: Advice from the south state that bodies of Russian troops are moving towards Jassy. The Circular of the Porte to its representatives abroad respecting the Russian Protocol, is regarded here as the end of further negotiations. The armistice between Turkey and Montenegro has expired.

London, 13th: In the House of Commons last night, Sir Stafford Northcote, in reply to a question, said, no definite proposal concerning an Imperial Museum for India and the colonies was before the Government, and he was, therefore, unable to state their views in the matter.

Constantinople, 13th: Turkey has finally rejected the demands made by Montenegro, and has telegraphed to Prince Nikita, informing him of the failure of the peace negotiation, and that no prolongation of the suspension of hostilities will be listened to. The reserves of the Roumanian permanent army have been called out for service.

St. Petersburg, 13th: It is believed that a declaration of war against Turkey is imminent. The St. Petersburg reserves now on furlough have been ordered to rejoin their respective corps by the 22nd April.

London, 14th: In the House of Lords last night, Lord Derby, in submitting the Circular issued by the Porte on the Russian Protocol, said he regretted that it was most unsatisfactory and not at all conducive to a peaceful settlement of the question at issue. A long debate took place in the House of Commons. The Marquis of Hartington, in moving for additional papers, asked the views of Government and how they reconciled the Protocol with the independence and integrity of the Ottoman empire. The Right Hon'ble Mr. Gathorne Hardy, in reply, refused to lay a portion of the papers on the table, and said England's last word in the matter, which would be in favour of peace, had not yet been uttered. England, he said, objected to make war on Turkey, who had done her no wrong and as regards the Protocol, the Government had signed it because they believed it would afford Russia a last chance of disarming.—Mr. James Lowther (Under Secretary of State for the Colonies), in answer to a question said it was impossible without inquiry to sanction railway schemes to meet the scarcity in Ceylon, but that roads and other public works were in contemplation.—Musurus Pasha, the Turkish ambassador in London, to-day had an interview with Lord Derby, who declared that he failed to see by what further steps the British Ministry could avert war.

Constantinople, 14th: Aboul Kerim Pasha, the Generalissimo of the Turkish army, has started for Schumla to assume the command of the army of the Danube. The Porte has received a notification from Persia to the effect that the latter lays claim to Bagdad.

15th: Valentine Baker has been attached to the staff of Abdul Kerim Pasha, the Generalissimo of the Turkish army. London, 16th: Latest advices to hand state that an intense war feeling prevails at St. Petersburg, and that His Imperial Majesty the Czar is going to Kischeneff.—In to-day's sitting of the House of Lords there was a debate upon the Russian Protocol, in which Earl Granville criticised the action of Government. Lord Derby spoke in vindication of the same, and said that it was best, under the present circumstances, to say nothing about our future policy.

Constantinople, 16th: It is denied that Persia has notified to the Porte that she claims Bagdad.—Several Turkish

ironclads have arrived at Sulina (one of the mouths of the Danube).

London, 17th: In to-day's sitting of the House of Commons, the Hon'ble R. Bourke (Under Secretary for Foreign Affairs), in reply to a question as to whether any treaty existed guaranteeing the neutrality of Roumania, said that no such treaty did exist, and that the European Powers consider Roumania to be part of Turkey.—Mr. A. H. Layard has embarked at Iridisi for Constantinople, to take up the post of British ambassador at the Porte.—The Directors of the Suez Canal Company have decided to reduce the sur-tax half a franc on steamers passing the Canal.—OBITUARY.—Major-General Pottinger.

Tekran, 17th: The Persian Camp, which was assembled at Kermanshah, has been raised, and the troops composing it sent into the interior.

St. Petersburg, 18th: The situation here with respect to the Turkish question remains unchanged, meanwhile active warlike preparations continue. His Imperial Majesty the Czar starts for Kischeneff to-night to inspect the Russian army assembled there. His Majesty will not, however, take part in the expected campaign. Abdul Kerim Pasha and the chief of the Turkish staff are at Roubchoux (?)

Berlin, 18th: The semi-official Correspondent of Berlin in an article to-day, states that since no hopes can now be entertained of averting war between Russia and Turkey, the Powers will endeavour to localise it.

St. Petersburg, 18th: A circular despatch from Prince Gortschakoff has been issued, in which he justifies a proclamation of war against Turkey. It is expected that an Imperial manifesto will be issued before hostilities are commenced.

Constantinople, 18th: The expulsion of all Russian subjects from Turkey is expected. The Russian embassy here will leave next week. The Kashgar envoy has had an audience with the Sultan.

PASSENGERS SAILED.

Per Str. Assiria, 16th: F. r Genoa.—Rev F K ttel, Mrs Kittel, three children, and two infants, Mr A McCulloch, Mr McCulloch, Mr Will on Othman, C S Osburn, Mr E S Robertson, C S Mrs Pile, three children, one infant, and one ayah, Mr F C Mitchell, Lieut Col Lord, Ralph Kerr, Surgeon Major T W Sheppard, Mrs Sheppard, Mr C W M ore, C S, Mr W Brand, Lieut W H Fife, Miss Underwood, Lieut E A Bull, Dr Kalkhauer, Surgeon Noriman, Mr H G Pearso, C S, Col Russell, Mrs Russell, Rev Malcolm S Leung, Mrs Leung, Mr W H Pincock, Mr F S C r w o, Madame S Katherine, Mr G Edwards, Mr Damasen J de C e s t e, Edward S Pincus, Mr Mamuel C D A r a n j o, Lieut C G u n d i s h, Lieut J B Thompson, Mr C H T i n n e l, Lieut F r e e t h, Lieut Preston, Lieut E F Shearman, and Mr T D y s o n.

Per P. and O. Str. Siam, 16th: For Southampton.—Mr Lionel Fletcher; Mr N Dady; Genl and Mrs Campbell; Mrs Cleveland; Mr D Marriage; Mrs A R Pollock; Mr M Morris, Lieut W J Burke, Mr E M Bell, Mr Gott and six children, Mr S J Johnston, and Major W D and Mrs Shibley. For Batavia.—Mr J M Reid, Mr And, V H E l a n, Lieut S M M a r c o c k, Mr H o d e r s l e a t, Mr M c G o w a n, Mr Short, Mr Brereton, and Col Francis.

F. r Venice.—Col F G i l l i n, Mr G S P a r v i a, Dr B Frank in, Mr C J C o n n e l, Mr and Mrs J J C o v a n, child and infant, Capt and Mrs Newcomb and child, Mrs Franklin, Mrs F u f o r d and infant, Col T A C a r e y, Mr J M c M e e k i n, Col and Mrs P o r s o n, Mr J H W a t s o n, Mr H W B i r d w o o d, Major Genl Sir H D a l y, Mr M a c D o n a l d, Major C J H o r n e, Mr A p p l e y, Col C a h n a n e, and Major G a b r i e l.

For Suez.—Col and Mrs N e m b a r d, Bug Major and Mrs Miller. For Aden.—Capt Campbell, R. E. Archdeacon and Mrs Daly, Mr D C S h e e f, and Mrs C l e m e n t s, child and infant.

Per Str. Europa, 18th: For New York.—Miss Butler. For Liverpool.—Mr R S D a b b s, Rev Mr B e a t t y, Mr and Mrs B e a t t y and infant, Mr J C N e s f i e l d, Mrs J C N e s f i e l d and two children, a young lady, Rev Mr M o n t g o m e r y, Master Gillespie, Miss Gillespie, Mr J G V i t t e r s and two children, Mr A n d e r s o n, Mrs A n d e r s o n and three children, Mr E F P e a c e and two children, Mrs F r e a s, Miss F r o e t, Miss H a y, Rev J S m i t h, Mrs J S m i t h and four children, Mr C M A r m s t r o n g, Mr B l o d, Mrs B l o d and two children, Miss S o r a b i e and sister, Mrs C a m p b e l l, Mrs L u s h i n g t o n, Miss L u s h i n g t o n, Mr B r y s o n, Mrs C o u l t, Master C o u l t and infant, Miss B e n n e t t, Dr. Baby Mrs B a b y and two children, and Mr R A n g u e. For Naples.—Mr M o n k, Major J L e o n t o n, Mr A W a r r i n g, Mrs V e r c h i r e and child, Col M a s o n, Mrs M a s o n, Hon R D r u m m o n d, Major J M M c N e l l e, Mr P a r r o t, Mr B a n e s, Mrs B a n e s and child, Mr J R R a i d, Capt C F H o l l e t, and Mr R i v e r s.

PASSENGERS ARRIVED.

Per Str. Italia, 18th, from Liverpool: Major and Mrs Budd, Lieut Wilson, Mr and Mrs Broughton, Mrs MacDougall, Miss Seven, and Mrs and Miss Wright.

Per Str. Batavia, 18th: From Genoa.—Mr and Mrs H a r n, Miss K a t e e W i n n i l l, Major B r a d e n t h, and Mr P M u r a g i a.

From Naples.—Major C M Y o u n g, and Mr E L S o u z a.

Per P. and O. Str. Nizom, 19th: From Venice.—Mr and Mrs M a c F a r l a n, Messrs D o n g l a s, E J o h n s t o n, and W a l t o n. From Brindisi.—Col and Mrs M o o r e and child, Mr A r m s t r o n g, and Major and Mrs B e a t t y. From Soutia.—p t o n.—Mr and Mrs L i g h t and two children, Major C h a i n e, Messrs L e z a r u s, F A r m s t r o n g, G R i c h a r d, K a d i r B u x, and M a h m o d B u s s e n. From Malta.—Mr and Mrs E l l i o t t.

Domestic Occurrences.

BIRTH.

PRICE.—On the 3rd instant, at Chikmagalur, Province of Mysore, the wife of Captain R. Locke Price, Bo S C, Mysore Rev. Survey Dept., of a daughter.

MARRIAGES.

MILLS—REES—At the Station Church, Cannanore, on Thursday, April 5th, by the Rev J Smithwhite, Chaplain, G W Mills, Madras Commissariat Department, to Mary, eldest daughter of Schoolmaster J. Rees 48th Regiment. GRIEVE—WRIGHT—April 19th, at Ambrosie Church, Khetwady, by the Rev. Richard Stothert, M A, the Rev. Alexander Christie Grieve, Free Church Mission, to Mary Emily, daughter of the late Robert Wright.

DEATHS.

HUDSON—April 15th, at Grant Road, of remittent fever, Sarah Jane, wife of Mr J. R. Hudson, D. P. Works, aged 19 years, 10 months and 12 days. KIDD—April 16th, Mr George Henry Kidd (son of the late Charles Kidd, Esq., Charlton, Woolwich, Kent), at 24 Bellasis Road, Bombay.

WADDINGTON—April 16th, at Dharwar, Grace, the wife of George Waddington, Esq., C. S., aged 33. BUTCHER—March 17th, at Ootacamund, William, third son of the late Lieut. Colonel J. E. Butcher, of the Madras Army, from the effects of an accident whilst out shooting, aged 31.

ATCHISON—April 17th, at Mahabeshwar, Annie Atchison, the wife of Brigadier General Atchison, C. B. LAMFOED—March 21st, at the G. I. P. Infirmary, Bombay, Mr W. Lamford, Driver G. I. P. Railway, Egmutpura, aged 33 years.

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